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THE KAISER AND THE
PRUSSIAN, THE CAUSES
OF THE WAR.



An Address Delivered by

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before Moline Lodge, 556, B. P.
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I AM GREATLY complimented by your invitation to address you upon this occasion. Although I am a charter member of this Lodge, I confess that it has been many years since I have attended its meetings. Much of the work with which I was once familiar has passed from my mind. Indeed, when "Auld Lang Syne" was sung this evening I thought perhaps I was the "Auld acquaintance" and I am very glad indeed, not to have been entirely "forgot."

But, although much that pertains to Elksdom has passed from my mind, there are still certain of its principles and practices which are remembered, and which will ever live

"Within the book and volume of my brain,
Unmixed with baser matter."

No true Elk can ever divest himself of that spirit of broad and tolerant charity, which writes the faults of our brothers upon the devouring waves, but their virtues on the indelible tablets of love and memory. This is a charity, not of action, but of thought, a charity that "thinketh no evil." It was the poet Burns, I believe, who expressed in



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G. J. M. Beck
8-17-1808

appealing verse the sentiment which every Elk should carry in his heart:

"Then gently scan your fellow man,
Still gentler sister woman.
Tho' they may gang a kennen wrang
To step aside is human.

"One step is ever in the dark
The moving 'why' they do it
And just as lamely can ye mark
How far, perhaps, they rue it."

The Elks' charity is not only a charity of thought; it takes action in practical and helpful form. The "Big Brother" who takes a homeless boy, perhaps of alien birth, by the hand, and shows him the ways wherein he must walk and the things he must do, is acting a charity and performing a duty greater than which there is none. We in this country are slowly awakening to a more general knowledge and a more vivid appreciation of the duties which we owe to the foreign born, who have come to our shores. From every quarter of the globe have they come, from every land the sun shines on, from every race and from every condition of life and servitude, and we cannot leave them to drift for themselves, expecting that in some vague way they will learn and understand the spirit of our laws and the freedom of our land and become citizens worthy of the name American. Of the one hundred millions of people who make up our body politic, over thirty millions are of those who have crossed

the seas and the oceans to make for themselves new homes in a new land. I am proud to be a member of an Order which has done and is doing such work as the Elks in the education of these embryo citizens.

But we have passed to sterner times, and sterner duties confront us. The Kaiser and the Prussian, in the name of the German people, have made war upon the United States. The fate of Liberty and Democracy, the world over, is in the balance. The Big Brother must bestir himself.

Upon this occasion I shall not attempt any denunciation of those who have become our enemies, nor stir, or attempt to stir, fires of passion and hatred. On the contrary, I shall endeavor to consider in a calm and sober way, and according to the most authentic information, the reasons these German people have for making war upon a nation as sympathetic, tolerant and charitable as is this Order, and to arrive, if possible, at the truth which "lieth at the bottom of a well."

When, in 1914, news of the European War reached us, the President of this country issued a proclamation of neutrality. I, for one, obeyed that proclamation, not only because it was so ordered, but because I could do nothing else. I am frank to confess that I knew nothing of the European conditions which underlie the great struggle, and I simply did not have the information upon which an intelligent opinion concerning

the justice of either of the contending causes could be formed. In short, I was almost as neutral as the floor upon which I stand. I soon discovered, however, a predominant sentiment in this country, among the thinking and best informed of our people, in favor of the Allies. There are, among my friends and acquaintances, few English, fewer French, still fewer Russians, but many, many Germans, or, rather, I should say, Americans of German birth or descent, and I resolved, in justice to these German-Americans, that I would make some effort to ascertain the German point of view, thinking it quite likely that I should conclude that Germany was more justified than the prevailing opinions would indicate.

With your indulgence, I shall undertake to briefly state the results of this investigation. At the outset, let me say that I found that there is much in Germany and in the German order of things as they existed before the War to be admired. Industry, enterprise and efficiency abound. The Empire is one great industrial institution. Commerce arose, from almost nothing, until for years preceeding the War it was carried on every sea and into every port. Education and learning were encouraged. German scientists are among the most eminent. Industrially, commercially, scientifically, the German people left nothing to be desired.

But, of course, there is another side. If there

were no other side, there would be no war. In "Dr. Jekyll and Mr. Hyde," Stevenson created a dual character. Dr. Jekyll was a kindly, benevolent and lovable gentleman, respected, loved and adored by all. But when he went into the streets and highways an evil spirit, the spirit of Mr. Hyde, possessed him, and he became a madman, a demon in human form, entirely bereft of humanity. He murdered men and women and trampled helpless children beneath his feet. The kindly, benevolent and lovable German is likewise possessed of an evil spirit—the spirit of Prussianism; and so disordered has he become under its influence and domination, that the remaining world has been compelled, in self defense, to unite against him.

This evil spirit was born in Prussia; it is the spirit of the Kaiser and the Prussians.

German thought, certainly so far as it respects other nations—the English, the French, the Russian, the American and all others, is influenced, guided, directed and controlled almost directly by the German Government, and the German Government, in the last analysis, is the Kaiser. He rules, as he believes and as apparently a majority of the German people believe, by divine right, chosen and selected by God Almighty for that purpose. This is no extravagant statement. The Kaiser has proclaimed his

divine origin on many occasions. In the celebrated speech at Konensburg, he said,

"Considering myself as the Instrument of the Lord, unmindful of the views and opinions of the time, I go my way." And again,

"There is only one master in this country. I am he, and I will tolerate no other. There is only one law, my law, the law which I myself lay down." And again,

"Remember that the German people are the chosen of God. On me, as German Emperor, the spirit of God has descended. I am his weapon, his sword, his Vicegerent. Woe to the disobedient! Death to cowards and unbelievers!"

Now this selected instrument of the Lord, chosen for the purpose of swaying and controlling the destinies of seventy millions of his own people, has certain well-defined ideas as to the manner and the means by which God, acting through him, shall rule and control. The army is the means by which divine rule is to be imposed upon the world. Again I quote the Kaiser:

"The army and the Emperor at its head can alone secure the safety of the Empire and the peace of the world."

"It is the soldier and the army, not parliamentary majorities and votes, that have welded the German Empire together. My confidence rests

upon the Army, the most important heritage bequeathed to me by my illustrious father and grandfather. The Army can solve problems insoluble to the Holy Roman Empire."

I have said that German thought was guided, influenced, directed and controlled by the Kaiser and by the Imperial Government. The Kaiser and the Government operate, however, through every medium. The schools, the universities, the pulpit and the press are each and all brought into service and each and all preach from one text, and that is German Superiority, German Civilization, German "Kultur." This is a condition which has prevailed for more than forty years past. German thinkers and philosophers, in numbers too numerous to mention, have endeavored to establish in the German mind a fixed belief in the superiority of their race and its world's civilizing mission. From a few of these men I will quote:

First, the Kaiser. In 1915, he said, "God has called us to civilize the world. We are the missionaries of human progress."

Again, in 1907, "The German people will be the block of granite upon which our Lord will be able to elevate and achieve the civilization of the world."

In 1900, this divinely appointed advance agent of civilization and human progress sent an ex-

pedition to China, to suppress the Boxer rebellion. Listen to his parting words, spoken to his troops, as they embarked. Consider the blasphemy which would utter these words "in the name of the Lord:"

"When you encounter the enemy, you will defeat him. No quarter shall be given. No prisoners shall be taken. Let all who fall into your hands be at your mercy. Just as the Huns a thousand years ago, under the leadership of Attila gained a reputation, in virtue of which they still live in historical tradition, so ^{let} that the name of Germany become known in such a manner in China that no Chinaman will ever again even dare to look askance at a German."

So much for the Kaiser. Now let us call to the witness stand, the teachers, the professors, the editors, the "forward-looking men" who see Germany as she is to be, and preach her destiny to her people. And as you listen to the testimony of these men, remember it is the dominant thought of Germany which they express, and not the teaching of a few cranks or theorists.

In a book so popular that five editions were published in three years, Wirth declares: "The world owes its civilization to Germany alone. The

time is near when the world must inevitably be conquered by the Germans."

"Every great people needs new territory; it must expand over foreign soil; it must expel the foreigners by the power of the sword."—K. Wagner: War, p. 80.

"Let us bravely organize great forced migrations of the inferior peoples." (Belgians, French, Serbs., etc.) "Posterity will be grateful to us, We must coerce them! This is one of the tasks of war; the means must be superiority of armed force. Superficially such forced migrations, and the penning up of inconvenient peoples in narrow 'reserves,' may appear hard; but it is the only solution of the race-question that is worthy of humanity. . . . Thus alone can the over-population of the earth be controlled: the efficient peoples must secure themselves elbow-room by means of war, and the inefficient must be hemmed in, and at last driven into 'reserves' where they have no room to grow . . . and where, discouraged and rendered indifferent to the future by the spectacle of the superior energy of their conquerors they may crawl slowly towards the peaceful death of weary and hopeless senility."—K. Wagner: War, p. 170.

"Before seeking to found a Greater Germany in other continents, we must create a Greater

Germany in Central Europe. . . . In seeking to colonize the countries immediately contiguous to our present patrimony, we are continuing the millenary work of our ancestors. There is nothing in this contrary to nature."—Prof. E. Hasse: *German Frontier Policy*, p. 168.

"Formerly German thought was shut up in her corner, but now the world shall have its coat cut according to German measure, and as far as our swords flash and German blood flows, the circle of the earth shall come under the tutelage of German activity.—"World-Germany," by F. Philippi, quoted in *Hurrah and Halleluia*, p. 43.

"Germany may in less than two centuries succeed in dominating the whole globe, if only it can definitely break with Anglo-American methods of government, and with the State-destroying ideals of the Revolution."—H. S. Chamberlain: *Political Ideals*, p. 88.

"God above us will see to it that war shall always recur as a drastic medicine for ailing humanity."—H. V. Treitschke: *Politics*, Vol. I., p. 69.

"We children of the future . . . do not by any means think it desirable that the kingdom of righteousness and peace should be established on the earth. . . . We rejoice in all men who,

like ourselves, love danger, war and adventure. . . . we count ourselves among the conquerors; we ponder over the need of a new order of things, even of a new slavery—for every strengthening and elevation of the type “man” also involves a new form of slavery.”—Fr. Nietzsche: *The Joyous Wisdom*, section 377.

“On this planet, as a result of millenniums of development, it has come to this, that Germany and Germanism, within and without the Empire, has become an instrument of God, an indispensable, irreplaceable instrument of God. He who does not believe in the Divine mission of Germany had better hang himself, and rather to-day than to-morrow.”—H. S. Chamberlain: *Die Suversicht*, pages 15 and 17.

“We know Germany and hold the alliance between Providence and our people to be a matter of necessity.”—F. Naumann, Member of the Reichstag, *Deutschland und Frankreich*, p. 19.

“We hope that a great mission will be allotted to us Germans, and this German mission is: to look after the world.”—Pastor G. Traub: *The War and the Soul*.

“Friedrich Nietzsche was but the last of the singers and seers who, coming down from the height of heaven, brought to us the tidings that there should be born from us the Son of God,

whom in his language he called the Superman."—Prof. W. Sombart: *Hucksters and Heroes*, p. 53.

"Our belief is that the salvation of the whole Kultur of Europe depends upon the victory which German militarism is about to achieve."—Manifesto signed by 3,500 professors and lecturers.

"We are indeed entrusted here on earth with a doubly sacred mission, to impart Kultur in its most august purity, nobility and glory to the whole of humanity, and thereby contribute not a little to its salvation."—Ein Deutscher: *What the War Must Bring Us*, p. 40.

"We, however, will not let ourselves be diverted by all this hatred and envy from our striving towards a world-Kultur. We will busily and cheerfully work on at the elevation of the whole human race."—Prof. R. Eucken, *International Monthly for Science*, October, 1914.

"We want to become a world-people. Let us remind ourselves that the belief in our mission as a world-people has arisen from our originally purely spiritual impulse to absorb the world into ourselves."—Prof. F. Meinecke: *The German Up-rising of 1914*, p. 37.

"A developing, onward-striving people like ourselves requires new land for its energies, and if peace will not secure it, then only war remains. To arouse people to a realization of this fact was

the mission of the Defense League."—General v. Wrochem, at meeting of German Defense League, Danzig, March, 1913. Nippold, *German Chauvinism*, p. 84.

"War is not merely a necessary element in the life of nations but an indispensable factor of Kultur, in which a truly civilized nation finds the highest expression of strength and vitality.—General v. Bernhardt: *Germany and the Next War*, p. 14.

"Ye say it is the good cause which halloweth even war? I say unto you, it is the good war which halloweth every cause."—Fr. Nietzsche, *Thus Spake Zarathustra*, "War and Warriors."

"That the lambs should bear a grudge against the great birds of prey is in no way surprising; but that is no reason why we should blame the great birds of prey for picking up the lambs. . . . To demand of strength, that it should not manifest itself as strength, that it should not be a will for overcoming, for overthrowing, for mastery, a thirst for enemies, for struggles and triumphs, is as absurd as to demand of weakness that it should manifest itself as strength."—Fr. Nietzsche, *A Genealogy of Morals*, i., 13.

"'World-power or downfall!' will be our rally-

ing-cry."—General v. Bernhardt, *Germany and the Next War*, p. 154.

And so, I might go on, quoting by the hour and by the hundreds similar teachings and preachings. But enough is as good as a feast, and I will close this part of the discussion by a few references from which the attitude of the German toward America will be perceived.

"For this evil" (the emigration of the surplus population) "we see only one remedy: the extension of our frontiers in Europe. . . . We must make room for an Empire of Germanic race which shall number 100,000,000 inhabitants, in order that we may hold our own against masses such as those of Russia and the United States.—*Germany at the Beginning of the 20th Century*, by a German, p. 115.

"If we do not soon acquire new territory, a frightful catastrophe is inevitable. It signifies little whether it be in Brazil, in Siberia, in Anatolia or in South Africa. . . . To-day, as 2,000 years ago, when the Cimbri and the Teutons beat at the gates of Rome, a cry arises . . . even louder and louder, "Give us land, give us new land!"—A. Wirth, *National Spirit and World-Power in History*, p. 227.

"The peoples around us are either overripe fruits which the next storm may bring to the

ground, such as the Turks, Greeks, Spaniards, Portuguese, and a great part of the Slavs; or, confident in the unassailability of their country, like the English and the Americans, they have forgotten justice and made their selfishness the measure of all things. Who knows whether we Germans are not the rod predestined for the chastening of these degeneracies, who knows whether we may not again, like our fathers in dim antiquity, have to gird on our swords and go forth to seek dwelling-places for our increase?"—F. Lange, *Pure Germanism*, Fifth Edition, R. D., 1904.

Here we have a people believing in all sincerity that their race is superior to all others, that they are led by God in the person of the Kaiser, and that they are divinely commanded to conquer and rule the world over.

Undoubtedly, there are many, very many, among them, who have not parted with their sanity and who opposed this view of Germany's all-conquering and all-civilizing mission. But against the iron fist of the Prussian military autocracy, opposition is of no avail. The dissenting German dare not speak his thoughts. Any opposition to the Kaiser worthy of the name would mean sure death to the opposer, and the feeble

opposition which persisted was silenced by the ridiculous pretense that Germany was repelling an invader and fighting in self-defense.

These people number about 70,000,000. They inhabit the German Empire, a territory containing about 208,700 square miles, an area about as large as the states of Indiana, Ohio, Pennsylvania, West Virginia and Tennessee.

Unlike their neighbors, France, Russia, England, their territory is limited to a relatively small area. While France proper is slightly smaller than Germany, her colonies give her a much greater territory. The Russian Empire, the late lamented Russian Empire, is almost boundless. But the most grievous thorn in Germany's side is the fact that England possesses about one-fifth of the habitable globe. There were three leaders of German thought, three most influential leaders who made much of this situation. They were Nietzsche and Treitschke, authors, historians and philosophers, and General Bernhardt, a soldier. They have taught, and taught successfully, that the German is something above and beyond the rest of mankind; he is Superman; that he must gain the mastery of the world, to which end all means are permissible. The State can do no wrong; the individual should not lie, steal, rob or murder, but to the State all crimes are duties, if they are committed in the name of Germany, and serve her interests. France, they say, is a decaying

nation (they may know differently now). Why should her lands exceed Germany's? Strike her down,—take her lands from her. England likewise is decadent and dying of old age, with militant suffragism at home; with Ireland in rebellion and India in revolt—she is rapidly going to the rocks. Strike her in her hour of weakness—rob her of her possessions and her colonies; they belong to Germany, for the Germans are the chosen of God. Our own Monroe Doctrine operating as it does to keep the German colonists out of Central and South America, is pronounced “an insult and affront to the German nation, not long to be tolerated.” And why? Because it barred the German colonization in South America and checked his attempt to secure a foothold from which the United States would find it hard to dislodge him. When the United States made war on Spain, the Kaiser did his utmost to form a European coalition to protect Spain and ‘punish the Yankees.’ He openly grieved that he had not a large fleet, so that he might then and there “take the United States by the scruff of the neck.” He sent warships to Manilla, Admiral Diederichs in command bullied and threatened, until Dewey retaliated by serving notice that he would open fire if further provocation were given. It should never be forgotten that at this critical moment the British fleet was at hand, and offered to stand by Dewey if its help were needed. But for this assistance our war with Germany might have started in 1898.

Now, my friends, I submit to you that all this leads to but one conclusion. There is, and for many years there has been, in the German people, a ruling passion for world conquest. How this passion was born, how it has been nourished, I have attempted to relate. For years and years, the officers of the German Navy have been drinking toasts to "The Day." What "Day?" The day on which the Germans should meet and destroy the English navy, conquer England, shatter the British Empire and inherit its wealth. That was the goal every German was taught to strive for. If you have any doubt about this, go to the German leaders. Read Bernhardt's book, "Germany and Her Next War." The whole scheme is laid out in language so plain that one does not need to read between the lines. France is to be crushed. "bled white;" Russia can be controlled through bribery and corruption, England is to be destroyed. Even the invasion of Belgium, precisely as it occurred, is laid out in advance, and poor Belgium, guilty of no wrong, true to her pledged word, preferring death to dishonor, is crushed by the mighty force of a prepared foe.

"Till the future dare forget the past,
Her fate and fame shall be
An echo and a light unto eternity."

This ruling passion for world conquest, born of commercial and military ambition; this fanatical belief in German superiority and the divinely

commanded mission of Germany to conquer and "civilize" the world, these are the causes of the war. The assassination of the Austrian Crown prince may be regarded merely as the occasion, the pretense. It was not the cause. It was the spark which exploded the mine, but the mine was laid long before by the "Superman." Upon this point, Maximilian Harden, one of the sanest of the Germans, writing after the war was on, said: "Let us drop our miserable attempt to excuse Germany's action. Not against our will did we hurl ourselves into this gigantic venture. We willed it. Our might shall create a new law in Europe."

Whether we blame the German people for this, or whether we confine the blame to the Kaiser and Prussia, the fact remains that both the Kaiser and Germany are fighting us. So long as this war continues, we cannot distinguish between them. The people are indeed unfortunate. I am reminded, by their condition, of a legend to the effect that a scientist named Frankenstein once obtained such complete mastery over Nature and her laws that he was able to reproduce all of her creations. He then aspired to create man, and did so, producing a specimen perfect in every respect, save one alone. Although giving to his creation brawn and brain, intellect and intelligence, he could not give it a soul. The result was that his creation became a monster, destroying all with

whom it came in contact and finally rending his creator. The German people insofar as they have created the government of the Prussian and the Kaiser, have created a government without a soul, a nation without a conscience, bent upon destroying the world at large. Unless itself destroyed, it is certain to bring destruction to its own creator.

Now, my friends, and particularly my Brother Elks, what are our duties? The Benevolent and Protective Order of Elks is a patriotic Order. The flag upon that altar was not put there for this occasion. It is always there. We are taught that our first duty is to our family, our country and our God.

We want our families protected from the Prussian. Let us have no illusions on this subject. The treatment which is good enough for Belgians and Poles, for the people of Northern France, Serbia and Roumania, will be good enough for us if this country is even brought under German control.

A few days ago, in the State of Missouri, one single baby was kidnapped, and killed. The whole state, the whole nation rose up in wrath. In Europe, children by the hundreds—yes by the thousands—have been kidnapped, mutilated, and killed. Only yesterday bombs from aeroplanes were dropped on a London school house, and twenty-seven children—thirteen of them under

six—were killed. The like fate is ours if the Germans win this war.

We want our country protected. It was the first democracy worthy of the name. Pray heaven it may not be the last. Has it occurred to you that if Germany wins this war, every democracy of the world will be at the mercy of Autocratic Government? Russia, the new born, will be destroyed. France, the Great Republic, the land of LaFayette, will go down, with all her beauty, her arts and her traditions; England, a democracy in fact, if not in name, from whom came our laws, our traditions, our love of liberty and our Anglo-Saxon civilization; England will be destroyed. And this land of ours, for which "our fathers died," will not escape. Isn't it worth fighting for? There can be no living for us in a world where a mad man is at large, and, like Mr. Hyde, is trampling down the children in the streets. There can be no living for us in a world where the greatest military power has no conscience, no respect for its treaties, for international law—no law but force, no mercy for those who oppose it.

"Four score and ten years ago," said Lincoln in his Gettysburg address, "our forefathers brought forth upon this continent a new nation, conceived in liberty and dedicated to the proposition that all men were created free and equal." For the birth of that nation and for the principles of

liberty in which it was conceived, four great wars have been waged and four great victories have been won. For our liberties, for our independence, for our right to exist as a nation, we fought for seven long years in the War of the Revolution. Our forefathers struggled with hardships and difficulties, such as no army had ever before known. France, now poor and bleeding France, came to our rescue and by the blood which she shed the victory of Yorktown was achieved.

We fought in 1812 for our right to sail the seas without molestation by any power—the seas upon which the Pilgrim Fathers came to these shores—and for the sake of that right we challenged the greatest maritime power the world had ever known.

Now it is the German who denies our rights. He has fenced off the ocean and has said to us that no ship on whatever errand bent can travel thereon. Somewhere I have read, my friends, that in the beginning God created the Heaven and the earth, the seas and all that in them is. From that day forward the seas have been the common property of mankind; upon their broad bosom the Pilgrim Fathers embarked upon their perilous voyage to a new country. Upon the same seas over thirty millions of foreign-born citizens have come to these shores, but now the word “verboten” is writ across the face of the waters. We are told that the ocean is no longer the common

property of man; it belongs to the Kaiser and he has taken possession of it. We are ordered off, but in the name of the Pilgrim Fathers and the thirty millions who have followed them, we have decided to "stick."

We fought in 1861 for the preservation of the union and the freedom of the slave. We believed with Andrew Jackson—"The Federal Union must and shall be preserved." We believed with Abraham Lincoln that no man was good enough to own another, and no man was bad enough to be a chattel. Illinois occupied a proud place in that struggle:

"When the Southern States withdrew,
Pitting gray against the blue,
There were none more brave than you,
Illinois, Illinois."

These words express more than a beautiful sentiment; they tell a beautiful truth. Illinois furnished more soldiers in proportion to her population than any state in the Union. It furnished, also, the two greatest heroes of the North, Lincoln and Grant, under whose leadership the shackles were stricken from the slave and the bond of the Union preserved.

In 1898, we fought for the freedom of another nation—the freedom of Cuba. We believed that Spain through her many years of misrule, of oppression and cruelty, had forfeited her right to govern, and that the control of that Island should revert to the people who inhabited it.

And thus, my friends, have we fought; never for conquest, never for territory, but for our own liberty, for our own rights upon the high seas, for the freedom of a race within our own land, for the freedom of the Cuban peoples, bound to us only by the bonds of liberty and humanity.

To-day, we fight for all these causes. The principles involved in each of these four preceding wars are all combined and united in this war. As in 1861 and 1898, we fight for the freedom of a race; aye for the freedom of many races; the future of Belgium, Serbia, France, Roumania, England, perhaps Russia, too, depend upon our efforts. As in 1812, we fight for our right to travel unmolested upon the highways of the world, subject only to the regulations of International Law. And finally, as in the Revolution, we fight for the very life and existence of this, our own country.

"It is more precious that this America should live than that we Americans should live. And this America has been challenged by the strong arm of a power that has no sympathy with our purpose and will not hesitate to destroy us."

Stand by the Administration. You may not like the President, or the party. You may not believe in the Democratic party. I am something of a partisan myself, but I tell you, my friends, I like the President and the party better, far better, than the Kaiser and his party. Until this war is over, Woodrow Wilson is my President. Remem-

ber, that we are confronted by a totally unprecedented situation. New remedies are required; new laws must be passed. You cannot conduct war through a town meeting. Some centralized authority must be created by act of congress, with powers such as we would never think of granting if the conditions were other than they are. Do not play into the hands of the enemy by opposing these emergency measures.

Support the Red Cross! You know what the organization is. It has one purpose only—the relief of stricken humanity. Wherever man suffers, though it be in the uttermost parts of the earth, the Red Cross rushes to his aid. It has ministered to the victims of the Johnstown flood, the San Francisco fire, the Omaha cyclone, the Titanic disaster; to the entombed miners and their stricken families at Cherry, and, more recently and still nearer to us, to the victims of the cyclone at Mattoon and Charleston. It marches to the trench and the battlefield. For the sake of the wounded soldier it risks life itself. What more can it do? "Greater love hath no man than this, than that he lay down his life for a friend." [We are sending our boys to Europe; for how long we know not. It may be days, it may be years, it may be forever. We propose to send this organization, the Red Cross, along with them, and somewhere in France, on some scarred

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slope of battered hill, it may be your brother, your husband, your son or your sweetheart, who will be saved through its ministrations.

I cannot doubt the outcome. I have too much confidence in America and Americans. I cannot doubt that Moline will do her part. I remember the days of the Spanish War, when from this city over three hundred men "remembered the Maine" and marched to the aid of down-trodden Cuba. And they were volunteers, and in proportion to her population Moline sent more men into that struggle than any other city in the United States, with but one exception. Well may we call our city "Proud Moline." Let that pride manifest itself in the duties of to-day,

"And He that worketh high and wise
Now pauseth in his plan
Will take the sun from out the skies
Ere freedom out of man."



